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REPORTS.

REVUE DE PHILOLOGIE, Vol. XL (1916), 3 and 4.

Pp. 149-189. Paul Lejay. *Essais et Notes sur Virgile*. I. The Expression of an Indeterminate Subject in Latin. Latin has a great variety of terms for expressing French *on*. All have not an equal value, all are not interchangeable. 1. The impersonal or unipersonal passive, as 'curritur'—but without implication of a person as in *on*. The familiar reflexive construction 'vestem induitur' suggests a primitive construction of the passive with an accusative. 2. Passive personal or impersonal with an infinitive, 'adesse eius equites nuntiabantur', 'adesse Romanos nuntiatur' in which M. L. sees the origin of the infinitive construction (O. O.) 3. Personal passive, 'amor' 'on m'aime'. Confined to verbs with accusative object. The dative object takes an impersonal construction 'mihi invidetur'. 4. The first person singular, an artifice of style, of which Horace is notably fond, a sympathetic identification of his judgment with the judgment of the world. <This first person 'on' is a ticklish business but it may serve at a pinch to save Horace's character, as Sat. I 2, 127: Nec vereor 'on ne craint pas'.> 5. The second person singular indicative, a fictitious second person, *not* the reader. 6. The second person singular subjunctive (ideal second person)—especially in the conditional form. Madvig's rule 'Les contradictions de quelques Allemands n'ont pu l'ébranler' <cf. A. J. P. IV 208 f.>. 7. The third person singular, rare in Latin except in judicial formulae and recipes. Under this head M. L. classes 'inquit' <conf. Eng. 'quoth a'>. 8. Third person singular of subjunctive <=imv.>. 9. First person plural indicative. <In English the familiar schoolmaster's 'we' in addressing a class.> In a footnote M. L. calls attention to Mr. Conway's The singular use of 'nos' which he thinks has not received the attention it deserves <A. J. P. XIX 234 (1898); B. P. W. 13. Okt. 1900>. 10. Third person plural, 'dicunt, ferunt', etc., much more widely used in earlier times. 11. quis, aliquis, quisque, etc. 12. homines. 13. Dative of present participle, e. g. 'venientibus'. 14. Different cases of the participle. 15. 'res.' 16. Various abstract nouns 'admiratio est' 'one admires'. The article is intended to do honour to a forgotten treatise of Quicherat and there are flings at grammarians of other nationalities. II. Aventinus Aen. VII 657. Pulcher Auentinus. Mr.

Fowler in the *Gathering of the Clans* puts 664–669 after 749, and makes it part of the description of Ufens,—a proposition hotly disputed by M. L. III. *Cycnus et Cupavo*. Aen. X 185 sqq. For Cinyre (186) read *Cycni*. Cupavo is the son of Cycnus, and the ‘olorinae pinnae’ (v. 187) an ἐπίσημον of the fatal loves of Cycnus and Phaëthon. Sprengel’s and Ribbeck’s ‘Amor’ is due to a neglect of the difference between ‘voster’ and ‘vostrum’. The details make this section irreducible. IV. *Praeciae*, not *Preciae*. So M and Servius. V. ‘Fervit opus’ not ‘fervet’, despite the MSS. The only form of the infinitive that Vergil knows is ‘fervēre’. VI. Vocare. The archaic form of ‘vacare’ was ‘vocare’, and the reading Georg. III 477 may be due either to an archaizing reviser or to the poet himself. VII. Rustum, ruscum. Georg. II 413 read ‘rusti’. ‘Ruscum’ or ‘ruscus’ is the ‘ruscus aculeatus’ of Linnaeus, ‘rustum’, the ‘ilex aquifolium’ (Linn.). VIII. Subicio, sub. Wotke’s article on the archaisms of Vergil, Wiener Studien VIII (1886), needs sifting. Archaisms are found in Georgics as well as in Aeneid as shewn above. In ‘se subicit’ Georg. II 19, Bucol. 10, 73 ‘sub’ means not ‘under’ but ‘from under’. Another old meaning is ‘from the bottom of’. The neglect of this difference between ‘under’ and ‘from under’ has led to misinterpretation <Comp. Gr. ὑπό>. IX. A false archaism. Aen. IX 249: Quom . . . tulistis is not an archaism. It has been explained on Hale’s principle of equivalence, but the tenses of ‘paratis’ and ‘tulistis’ are different and Greek parallels with aor. do not serve. The passage is untranslatable into French and M. L. sadly observes, ‘Toute traduction est un commentaire, mais la meilleure traduction est un commentaire infidèle. X. Ignotus deus. An unknown god is a god whose name is not known says the German Birt Rh. M. LXIX (1914) in opposition to the adventurous hypotheses of the German Norden <A. J. P. XXXV 81 foll.>. An unknown god is an unknown god as is clearly shewn by Aen. VIII 389. <‘The made in Germany’ of the German Birt and the German Norden is amusing but quite intelligible in view of the recent developments of the German god.>

Pp. 190–191. Paul Foucart. Ad. Insc. Graec. (Ed. Minor) II¹, No. 1. Restitution proposed in an important Athenian inscription relating to the Samians.

Pp. 192–220. Maurice Badolle. Notes on Valerius Flaccus. I. VI 3–5: ire placet tandem *praesensque* tueri | sternere si Minyas magnoque rependere luctu | regis pacta queat Graiamque absumere pubem. According to normal grammar *praesens* should be *praesentem* or *praesenti*, and though Valerius seems to be ‘capable de tout’, M. B. attempts to save his grammar by

connecting *praesens* with *queat* <in my judgment an enormous hyperbaton; ire placet=voluit is an anacoluthon, much more excusable than the 'futurus esse' of so many Latin grammars <A. J. P. XXXVI 112>. II. VI 208 Alipedemque constitit. Defence of the manuscript reading. III. V 226 poli=in polo. Comp. Verg. VII 748: nemorum=in nemoribus. IV. VIII 83: Colchis spumare venenis. Comp. Cicero de Divinatione 17, 13: Saxaque cana salis niveo spumata liquore. V. List of words manufactured by Valerius, additions to Gebbing's dissertation. V. Patronymics in Valerius Flaccus. VI. Meaning of certain words in Valerius Flaccus. Valerius imitates Vergil and Ovid in the matter of invention and disposition but exhibits a vein of coquetry in modifying the turns of his predecessors <just as Persius has done here and there in his imitations of Horace>.

Pp. 201-209. Salomon Reinach. Panaitios as a critic. It was Panaitios who proved that Aristides the choregus (I. A. II 1257) was not the same as Aristides the Just by reason of the characters of the inscription, posterior to the reform of Eukleides, sixty years after the death of the great statesman. Other problems he solved καθ' ὁμωνυμίαν. To this eminent critic have been attributed two absurd opinions, one that he denied the Platonic authorship of the Phaedo, the other that Socrates the philosopher was not the target of the Frogs but a certain Socrates, a poet. The origin of the former nonsensical theory attributed to Panaitios has been traced by Zeller, but old Fabricius had anticipated the later historian of Greek Philosophy. The second is emphatically rejected by Zeller who does not deign to confute it. 'A mistake', says Susemihl, 'but there is something in it', and M. Reinach has undertaken to supply the needed proof. The choral passage (R. 1491 sqq.) is aimed not at Socrates himself but at the Socratic set. The scholiast says: Χάριεν οὖν ὅτι νῦν τὴν πρὸς Σωκράτην ἑταιρίαν δηλοῖ. Παναίτιος δὲ ὅλα ταῦτα περὶ ἑτέρου Σωκράτους φησὶ λέγεσθαι, τῶν περὶ σκηνὰς φλυάρων, ὡς Εὐριπίδης. M. Reinach reads ἑταίρου <no confusion more common> and scouts Wilamowitz's suggestion that there must have been another Socrates known to Panaitios, otherwise unknown to us. As for the story that Euripides and Socrates belonged to the same set, it would have been passing strange if they had not come into contact, but their views were diametrically opposed and M. Reinach makes a further emendation to the scholium and reads ὡς <οὔποτε> Εὐριπίδης.

Pp. 210-211. A. Cartault. Lucrèce, De Rerum Natura IV 1123. Apropos of M. Ernout's edition of Lucretius IV. M. Cartault proposes the following rearrangement 1121, 1122, 1124, 1123, 1125.

P. 212. A. Cartault. Virg. Aen. VI 586. M. Cartault rearranges thus 585, 587, 586, 588, 589.

In the Bulletin Bibliographique Ernout's Morphologie historique du latin with the ed. by Hans Meltzer, and Recueil de textes latins archaïques and his Fourth Book of Lucretius are reviewed by Paul Lejay, who takes up also The Year's Work in Classical Studies ed. by Cyril Bailey, Loew's Beneventan Script <A. J. P. XXXV 340>, Curcio's Orazio Flacco <A. J. P. XXXIV 92>, Carlo Pascal's Poeti e personaggi Catulliani <A. J. P. XXXVII 481>.

Revue des Revues.

Pp. 225-258. Maurice Jeanneret. La langue des tablettes d'exécration latines. The article begins with the Bibliography of the Defixionum Tabellae. This is followed by a general Introduction and a First Part dealing with the phonetics of the tablets—to be succeeded by other topics. A summary is out of the question.

Pp. 259-262. Louis Havet. *Lectulus* lit de table. *Lectulus* is not only a diminutive or a synonym of *lectus* 'bed'; it may be something very different, a 'fauteuil'. Both *lectus* and *lectulus* are also used of the couches on which the Romans reclined at meals. But in Plautus, Terence and Cicero *lectus* is the word used for the indoor table couch, *lectulus*, for a similar outdoor piece of furniture. Hence, in Ter. Ad. 285, for 'lectulos' read 'lectus <sis>'.

Pp. 263-265. Paul Collart. Nonnos, Dionysiaques, VII 100 sqq. For σῆμα νέης θεότητος variously corrected, read σῆμά τε τῆς θεότητος.

Pp. 266-267. Paul Lejay. Dissimilation of Latin prefixes in writing. Until towards the year 150 A. D. assimilation was the rule, then dissimilation made steady progress. St. Augustine wrote 'inmanis' not 'immanis' as is shown by his discussion of inmanibus (in manibus) contextit lumen Job 36, 32.

Pp. 268-269. Paul Lejay. An Indicative in Indirect Discourse. Cic. de signis 8. M. Lejay argues for 'fuerunt' (RY) against 'fuerint' (p), and for the abandonment of the dependent construction in other cases.

In the Bulletin Bibliographique there are notices of Dean's Index to Facsimiles in the Palaeographical Society Publications, Studi della Scuola Papirologica di Milano, Mathieu's Aristote, Constitution d'Athènes,—all by Maurice Badolle; Gaselee, The Greek Manuscripts in the Old Seraglio at Constantinople (Lebègue), Willemsen's Lateinische Inschriften für den Ge-

brauch im Schulunterricht, Amatucci's *Storia della letteratura romana*, Michaut's *Histoire de la comédie romaine*, Andresen's *Halm's Tacitus T. I*, Miss Ballou's *The Manuscript Tradition of the Historia Augusta* (Paul Lejay).

Table.

Revue des revues.

B. L. G.

HERMES XLIX.

Fascicle I.

Das Proömium der Theogonie (1-16). P. Friedländer defends the much debated proem of the Theogony, almost in its entirety. He maintains that Hesiod's poetry has been judged by a standard that does not allow for his peculiar and erratic style (cf. A. J. P. XXXVIII, p. 451). F's principle is to retain a doubtful passage if it secures a better transition than would be obtained by eliminating it. The hymn to the Muses (vv. 36-115), when compared with the Homeric hymns, shows that H. followed a conventional form of composition, though somewhat more archaic. He begins in the usual style (vv. 1-4), after which there seems to be a gap; then follow vv. 5-21, which lead in conventional style to the abrupt reference to himself (vv. 22-35), and now, after this personal passage, he makes, awkwardly, a new beginning in his hymn to the Muses. All that Hesiod has written shows double and multiple strata, but nothing more so than the proem of the Theogony. The article is full of special points.

Pandora (17-38). C. Robert throws light on the Pandora-myth of Hesiod by combining literary evidence with that of vase paintings. A red-fig. crater of the Ashmolean museum in Oxford pictures Epimetheus (named), with a hammer in his right hand, welcoming with his left Pandora (named), adorned as a bride and rising up out of the earth, etc. We have here a nature myth, older than Hesiod, according to which the 'all-giving' earth-goddess, after passing the winter in the hardened, frozen earth, is set at liberty in spring by blows of a hammer (ax, in some versions). Ramifications of this myth are: the return of Kore, the imprisonment of Peace (Arist.), the binding of Hera by Hephaestus, etc. Hesiod's version, told first in the Theogony (570-589), and later expanded in the Erga (60-105), introduces an etymology of *πανδώρα* that has exercised ancient and modern interpreters. Robert traces the various stages of the myth of molding mankind out of clay, which began with woman, originating in Hesiod's antagonism to woman-kind (Theog. 598-612). The opening of the *πίθος*,

which has been regarded as a fable motif (cf. Prell. *Myth.* I⁴, p. 98), has been correctly connected by J. Harrison (*Prolegom.* 43) with the *Πυθοίγεια*, another parallel to the liberation of the earth goddess; Hesiod changes the souls (*κῆρες*) of the Antheateria to the ills (*κῆρες*) of mankind (*Erga* 92). This creation-myth was developed by Semonides, Plato (*Protag.* 320 C ff.) and others. Prometheus as the creator of woman seems to have originated with Sophocles in his *Πανδώρα ἢ Σφυροκόποι*, which is humorously illustrated in a vase painting. R. maintains the genuineness of the Hesiodic passages and comments on his style.

Die Commentare des Asklepiades von Myrlea (39-46). Ada Adler determines the character and extent of the philological work of Asclepiades of Myrlea and shows that the author of *περὶ τῆς Νεστορίδος* (Athenaeus XI 488 a-494 b, etc.) was capable of writing a Pindaric commentary.

Staatsrechtliches zum Putsch von 411 (47-69). U. Kahrstedt modifies his views (*Forschungen*, p. 239 f.), thereby coming nearer to Busolt, *Griech. Gesch.* III 1477 A. 4 ff. Thucydides', in general, better account can be harmonized with Arist. *Ath. Pol.* 29 f., if we recognize that the function of the *συγγραφεῖς αὐτοκράτορες* ended with the laying of their propositions before the *ἐκκλησία*, which they, virtually *οἱ περὶ Πείσανδρον*, not the prytanes (Busolt, l. c., III, p. 1478), had called to meet on the Colonus. The formal conduct of the proceedings was left to the submissive prytanes. The words of Thucydides (VIII 69) *ἡ ἐκκλησία κυρώσασα ταῦτα*, merely mean the ratification of the work of the *συγγραφεῖς*, thirty in number (Arist. l. c. 29, 2), not ten (Thuc. VIII 67). 2. Aristotle, more exact than Thucydides in paraphrasing the *ψηφίσματα*, states (l. c. 29, 2-4) that the *συγγραφεῖς* were authorized to propose, without fear of prosecution, measures for the *σωτηρία* of the state; hence a second *ἄδεια* was necessary to permit propositions to alter the constitution. Further the failure to report on the laws of Cleisthenes, as requested by Cleitophon, shows that no codification of the laws of the sixth century B. C. were extant, which should make us cautious in accepting statements as to the reforms of Solon and Peisistratus, i. e. of the period, in which the institutions of the fifth and fourth centuries originated. 3. The solution of the discrepancy between Thuc. VIII, 67, 3 and Arist. l. c. 29, 5, as to the way in which the one hundred were to be appointed, is that the former was a motion not recorded officially; because it was superseded by an amendment, on which Aristotle's account is based as well as [Lysias] XX, 2. Cf. Busolt, *Gr. Gesch.* III 1481 A. 1 ff. K. reaffirms his belief (cf. *Forschungen* 254) that Arist. l. c. 30 and 31 are of no value.

Plotinische Studien (70-89). H. F. Müller shows that Plotinus' philosophy was Hellenic, not Oriental; his unio mystica with the One, the Source of life, etc., was Platonic in character, reached through stages of purification and consummated in concentrated thought; not a nebulous state of quietism attained by means of magic formulae, etc. That Plotinus was far from being a dreamer is shown by many evidences of his practical good sense. His discussions concerning Astrology occur in *περὶ τοῦ εἰ ποιεῖ τὰ ἄστρο* and other writings. P. accepted the Stoic doctrine of the *συμπάθεια τῶν ὄλων*, and conceded the possible influence of the planets on the physical condition of man; but *ἀρετὴ ἀδέσποτον*. The article is neatly rounded off as a biographical sketch; cf. A. J. P. XXXVIII, p. 448.

Zu den griechischen Schwuropfern. *Τόμια*. *Ἱερὰ τέλεια* (90-101). P. Stengel contributes a Nachtrag to his "Opferbräuche der Griechen", discussing additional passages to show that the *τόμια*, on which an oath-taker stood were the testicles of the animal sacrificed. This explains Aristoph. Lys. 185 f., and makes it probable that *ἵππον* (l. c. 192) meant the *γυναικείον αἰδοῖον*, and that *ἐκτεμοίμεθα* (Ravennas) should be read. Secondly, the *Ἱερὰ τέλεια* meant the *σπλάγχνα* omnia et integra.

ΓΟΡΤΥΝΙΩΝ ΟΡΚΟΣ ΝΟΜΙΜΟΣ (102-109). J. Brause discusses the text of the Gortynian inscription published in J. Kohler and E. Ziebarth's book "Das Stadtrecht von Gortyn u. seine Beziehungen zum gemeingr. Rechte", and adds a few emendations.

Aedilis lustralis (110-119). O. Leuze argues that the title of aed(ilis) lustr(alis) in the Tusculan inscriptions CIL XIV 2603 and 2628 was synonymous with aedilis quinquennalis. Hence Mommsen's assumption of a sacerdotal aed. lustr. in Tusculum falls to the ground, and with it A. Rosenberg's derivation of the Roman office of aedile from Tusculum. The sodales in CIL XIV 2636 were not the sacerdotes Tusculani (CIL V 5036), but the sodales juvenum, who had their own aedile.

Plinius' Reisen in Bithynien und Pontus (120-136). U. Wilcken modifies Mommsen's itinerary and dates of Pliny's travels in Asia Minor, to the effect that Pliny did not leave Bithynia for Pontus until the second year of his administration, and, instead of journeying overland, went by boat, as the chief towns were on or near the coast. He gives a table of places, based on Mommsen's, from which the letters were sent, or to which they refer.

Zu Aristoteles Eth. Nic. III 1 (137-142). K. Uhlemann analyses this chapter and shows how Aristotle rectified from a practical standpoint the theoretical classification of certain acts as *ἐκούσια*, although under psychical compulsion. He regards as an interpolation II10 a 26-34.

Zu Antiphon (143-148). Th. Thalheim proposes a number of emendations: I 1. ἡ γὰρ τύχη—καταστήναι should be transposed to follow γαίνηται, and the relative sentence οὗς εἰκὸς ἦν κτλ. come after ἀδελφῶν.—I 6 read <καίτοι> τοῦτο γ' ἐρεῖ . . . ἡμέτερον, and continue with πῶς οὖν περὶ τούτων . . . οὐκ εἴληφε; (from § 7), after which comes ἐν οἷς κτλ.—II, β 2, παρέχεν τὸ μὴ δ.—II, β 3, εἰς . . . προδήλους <ἀτυχίας> ἐμπεσεῖν.—II, γ 5, πᾶς <δ'> αὐτῶν . . . ἤλεγχεν ὄντα should follow πράξιν ἦν.—III, γ 8, εἰ μὲν γὰρ ὑπὸ <μηδενὸς δαίμονος> μηδὲ κτλ.—III, δ 1, after χρὴ something lost, viz., ὁμοίως ἀμφοῖν ἀκροᾶσθαι or, possibly, κάμῳ ἀκροᾶσθαι.—III, δ 5, ὁ μὲν γὰρ ἀφείς <οὐκ> ἂν ἤμαρτε <τοῦ σκοποῦ>, μηδενὸς ὑπὸ τὸ βέλος ὑπελθόντος αὐτῶ.—IV, β 4 f., transpose § 5 to follow ὑπ' αὐτοῦ in 6, and, modifying Reiske's emendation, read ὑπὸ τε τοῦ ἄρξαντος τῆς πληγῆς <ὑπὸ τε τοῦ νόμου καθ' ὃν διώκομαι>; moreover, ἀβουλία (bis) in 6 should be ἐπιβουλῇ.—IV, β 7 (end), αὐτοὶ φονῆς corrupt, perhaps for ἀνατροπῆς.—IV, γ 4, transpose and read ἔστι δὲ ἡ μὲν συμφορὰ τοῦ παθόντος, ἡ δὲ ἀτυχία τ. π., as the emphasis rests on the second member.—IV, δ 5, ἀμαρτίας δίκαιος <φορεῖς> εἶναι ἔστιν (cf. τὰς ἀμαρτίας φέρειν in III, β 10. 11).—IV, δ 10, ἀποκτείνας is corrupt, read ὅ τε γὰρ <ἀλιτήριος> τοῦ ἀποθανόντος.

Miscellen:—Paul Wolters (149-151) explains the ἀκοαί of IG IV 955 as mysterious sounds emanating from the precinct of Asclepius (cf. Marinus' life of Proclus 32, p. 79); but he concedes plausibility to Weinreich's suggestion in Athen. Mitth. XXXVII (1912), p. 53, that ἀκοαί = aures, visibly represented (cf. Br. Keil in A. J. P. XXXV 487).—Fr. Leo (152-153) shows that the fragment of Satyrus' βίος Εὐριπίδου (fgmt. 9 Hunt) is a quotation of Hom. Od. ξ 463-6; which exemplifies the futility of the attempts to restore mere shreds.—A. Schulten (153-154) discusses a passage from the mythographer Herodorus, enumerating the Iberian tribes along the straits of Gibraltar (F. H. G. II 34), and emends the corrupt *ἡδιοροδανος* to read *ἡδρη ὁ πορθμός*.—A. Stein (154-156) makes it probable that Heron of Alexandria in his *ῥοι* (a suspected, but genuine work) addressed the *Διονύσιε λαμπρότατε* to M. Aurelius Papirius Dionysius, who was prefect of Egypt 187/188 A. D., whereby we gain a definite date for Heron (cf. A. J. P. XXXVIII 216).—F. Petersen (156-158) identifies in Flind. Petrie pap. II, p. 160, a fragment of the Hypsipyle, included in no. XLIX c.—C. Robert (158-160) finds in one of the paintings of the domus aurea a represen-

tation of Ciris offering Minos the lock of her father's hair. He also identifies in the centre picture of the ceiling of the same room, where a triton, trumpet in hand, is drawing a wagon, the scene representing Poseidon and Amphitrite in the Munich frieze. It seems, however, that the Renaissance draughtsmen, on account of the indistinctness of the ancient paintings, blended the figures; the left leg of Amphitrite in the painting resembles that of Poseidon in the frieze.—F. Münzer (160) credits F. Rühl (*Rh. M.* LVI (1901), p. 511 f.) with the first recognition of the utilization of *Xen. Cyrop.* I 2, 1 in *Tacitus* II 88 (cf. *A. J. P.* XXXVIII, p. 451 f.).

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